

citing the *Qur-án* and handling his beads. It is said that there are several other persons here who fast in the same austere manner.—The weather during the month which is just expiring has been of an unusual kind: several very heavy showers of rain have fallen; and the streets have seldom been dry more than two or three days together.

In the afternoon of this day (at the hour of the *'aṣr*) the guns of the Citadel announced the termination of the period of the fast: the new moon having been seen. The fast is, however, kept till sunset. In the evening, the guns fired again. With sunset, the *'Eed* commences. The people are all rejoicing: swings and whirligigs are erected in many parts of the town, and in its environs; and several story-tellers and reciters of poetry have collected audiences in various places.

10th.—First day of the *'Eed*.—At day-break, all the mosques were crowded with worshippers, to perform the prayers of the *'Eed*; and now, every minute, friends are seen in the streets congratulating, embracing, and kissing, each other. Many of the people (all who can afford) are seen in complete new suits of clothes: others, with a new *'ere*, or *ṭarboosh* and turban, or, at least, a new pair of red or yellow shoes. Most of the shops are shut, excepting those where eatables are sold. The people are mostly occupied in visits of congratulation; or repairing, particularly the women, to the tombs of their relatives. Donkeys laden with palm-branches, for the visitors of the tombs, obstruct the streets in many places. The guns of the Citadel are fired at noon and in the afternoon (at the *'aṣr*) on each of the three days of the *'Eed*.

12th.—Last day of the *'Eed*.—This day I accompanied my neighbour *'Osmán* to visit the tomb of the sheykh *Ibraheem* (*Burckhardt*), in the cemetery of *Báb en-Naṣr*, on the north of the city, to see that the monument was in good repair, and to pay to the memory of the lamented traveller that tribute of respect which is customary on the occasion of the *'Eed*. The principal part of the burial-ground, directly opposite the *Báb en-Naṣr*, was occupied by dense crowds of persons who had collected there for their amusement, and presented a most singular scene. Vast numbers of tents were erected; some, for the reception of idlers; but most, for the visitors of the tombs; many of whom, conspicuous by their palm-branches, were, like ourselves, making their way with much difficulty through the multitude. A woman who had fallen down here on the first day of the *'Eed* was trodden to death. Being mounted on donkeys, we got on better than some others; but our palm-branch, borne before us, and showing our pious intention, had not the effect of inducing any one to move out of our way. A large space was occupied by swings and whirligigs, all in rapid motion, and loaded with boys and girls: the principal objects of attraction to persons of maturer age were conjurers, musicians, dancing-girls, and dancing-men. Having passed through the most crowded part of the cemetery, we soon arrived at the tomb of the sheykh *Ibraheem*. It is a plain and humble monument of the usual oblong form, constructed of the common, coarse, calcareous stone of the neighbouring mountain-range of *Muḩattam*, with a stela of the same stone, roughly cut, and without any inscription, at the head and foot. Numerous *fak*ers resort to the cemeteries during the three days of the *'Eed*, to perform, for the remuneration of a piaster or two, the service usual on those occasions when visitors arrive; consisting of the recital of, at least, one of the longer chapters of the *Qur-án*, and afterwards of the *Fát'hah*, which latter the visitors recite with

him. One of them was employed to perform this service by my friend. He did it very rapidly, and without much reverence, seated at the foot of the tomb. This being finished, and the palm-branch broken in pieces and laid on the tomb, a fee was given to the guardian of the tombs, and we returned.—*'Osmán* performed the pilgrimage in company with the sheykh *Ibraheem*. He presented me a few days ago with the certificate of *Ibraheem's* pilgrimage. It is a paper of the size of a small quarto leaf: the greater part occupied by a representation of the temple of *Mekkeh*, drawn with ink, and ornamented with red, yellow, and green, and with silver leaf: beneath which picture is written the document of which the following is a copy.—“Praise be to God, who hath made the pilgrimage to be rightly accomplished, and the intention rewarded, and sin forgiven. To proceed.—The respected *ḩágg* *Ibraheem* hath performed the pilgrimage, according to the divine ordinances, and accomplished all the incumbent ordinances of the Prophet, completely and perfectly. And God is the best of witnesses. The halt was on the 9th day of the month of *El-ḩeggeḩ*, in the year 1229.”

15th.—Witnessed the procession of the *Kisweh*, which I have described in one of my note-books.\*

17th.—The Magician *'Abd El-ḩádir* came to me. His performances unsuccessful.

18th.—A man was beheaded yesterday; and another to-day. One was for entering a house to rob, and for attempting to murder the owner. He locked the latter in one of the rooms, and then proceeded to rifle the house. On descending, he saw the owner at a window, calling for assistance; and fired a pistol at him.—The crime of the other, who was a Turk, a *ḩowwás* of the *Báshà*, was robbing and murdering a Turkish pilgrim. He arrested the pilgrim on the canal of Alexandria, under pretence of his being required to answer some charge preferred against him before *Mohárram Bey*, the Governor of Alexandria. After conducting him some little distance towards Alexandria, he murdered him, and threw his body into the pit of a *sákiyeh*. The companions of the unfortunate man, some days after, being surprised at hearing no tidings of him, applied to *Mohárram Bey*; and finding that he knew nothing of the circumstance, searched for and apprehended the murderer.—Robberies have become very frequent here of late: crime, as might be expected, increasing with the oppression and misery of the people.—News arrived to-day of a number of *Aḩmad Báshà's* horses having been stolen, by a party of *Bedawees*, from the *Feiyoom*, where they had been sent for the clover season.

20th.—The Magician came again, in the evening. His performances I have described in one of my note-books.†

27th.—Went to the *ḩasaneyn*, to see the *Kisweh*, the *Burko'*, &c., previously to their being packed up and dispatched with the caravan to *Mekkeh*. The sewing of the *Kisweh* was not quite completed: several men and women were at work upon it in the great hall, or portico. I asked for, and obtained, for a trifling present, a piece of the *Kisweh*, a span in length, and nearly the same in breadth. In sewing the several breadths together, it is necessary to cut off some small strips; and these are sold, or given, to persons who apply for them; being considered as amulets. In the saloon of the tomb, I found several pious visitors; and, among them, a poor man, standing before the bronze screen which surrounds the monument, and praying aloud,

\* Cp. *Mod. Eg.* p. 480.

† Cp. *Mod. Eg.* pp. 268, ff.